

# Correspondence

## Catholics and Rhythm

**EDITOR:** As a woman with Rh-negative blood, married to a man with Rh-positive blood, I protest an inaccurate impression created in Fr. Paul Hilsdale's otherwise excellent article, "Birth Control or Rhythm?" (11/21). He implies that an Rh factor alone is sufficient justification for not having more children. My tenth child is due to arrive within the week, yet so far no antibodies have appeared to indicate possible trouble from that source.

Far be it from me to belittle the problem of those who encounter difficulty from the Rh factor. Though one of my sisters, who is in the same situation as myself, has been fortunate in having seven healthy youngsters, another had one healthy child but several others survived only for baptism. I would not recommend a careless or heedless attitude where a serious risk is concerned. There is hope, however, so long as the problem is simply the Rh factor, since medical research has given aid even to many who have experienced complications in pregnancy as a result of it.

FORTUNATE MOTHER

Maryland

## Limited Service

**EDITOR:** Congratulations on publishing Floyd Anderson's "And Service for Three Years" (11/28). People have been talking about the subject for years, but this is the first thing I have seen on it in print. The sooner American manufacturers substitute quality and workmanship for gimmicks with a chrome finish, the better for the public and for themselves. My family's experience proves Mr. Anderson's point. Last year repairs on our 1957 car far exceeded those required for the 1953 model we also use.

T. EDWARD FLANIGAN

St. Louis, Mo.

## Must Reading

**EDITOR:** Though I have followed AMERICA through fifty years, my duties as monk and professor, and later as Abbot and Abbot-President of the Swiss-American Congregation of Benedictines, did not permit a thorough reading of each issue. Yet I always consulted your Review for information on important questions. Now that relief from so many duties allows me more reading time, I find AMERICA a "must"

from cover to cover. My congratulations on its outstanding coverage of so many topics, its fair presentation of both sides of the question, its considerate and constructive approach to problems, and especially its suggestions for action.

(Rt. Rev.) COLUMBAN THUIS, O.S.B.  
Abbot, St. Joseph's Abbey

St. Benedict, La.

## Trouble in Haiti

**EDITOR:** Sister Mary Jane, I.H.M., in "A Spotlight Turned on Catholic Haiti" (12/5), asks: "Why does there seem to be a growing antagonism toward the French missionaries. . .?" The factors which she cites as possible answers in turn raise some questions. It is well over a century since Toussaint Louverture and others fought with the French. Would this explain a "growing" antagonism?

The response of the people to the Arch-

bishop's appeal for prayers in August, the need to use force to disperse the cathedral assembly, the fact that the Government suspended and later withdrew the warrant for the Archbishop's arrest—all these facts suggest that most of the antagonism toward the French missionaries is shown or inspired by the Government of Haiti, rather than by its people. This is also the view expressed to the present writer by one of the expelled priests, Fr. Etienne Grienberger, C.S.Sp.

CHARLES CONNORS, C.S.SP.  
Washington, D. C.

## Care of Children

**EDITOR:** Have you sent each of Katharine Byrne's children a personal copy of their mother's "Where Do We Go From Togetherness?" (12/5)? Do so, please, and get them to rush off obediently to their "stamp catalogs, bug collections or tubs of tropical fish," freeing her for more of this wise and delightful prose. Move over, Jean Kerr and Phyllis McGinley.

PAUL HILSDALE, S.J.  
Institute of Social Order  
St. Louis University  
St. Louis, Mo.

May the Christ Child  
bless each of you  
so tirelessly watching  
over His children.  
May He give you  
a peaceful Christmas  
full of grace.



LOYOLA UNIVERSITY PRESS

3445 North Ashland Avenue, Chicago 13

# Current Comment

## An Historic Audience

The reception of the President of the United States by Pope John XXIII must have been gratifying to both persons concerned. Despite its brevity, President Eisenhower's call at the Vatican on Dec. 6 set an example of courtesy and mutual esteem for which the entire American nation and not Catholics alone should congratulate themselves.

What is more important, from the standpoint of U. S. interests, the exchange between President and Pontiff conducted in a significant way to the realization of the purposes of the goodwill tour: to interpret American policy and motives in those important world centers where such explanations, for one reason or another, are particularly needed.

At the Ciampino Airport after the audience, Mr. Eisenhower stated that he was "inspired" by the Pope's approval of the free nations' efforts to bring about some progress towards peace and friendship in freedom. The Pope's own published remarks, for their part, were a gracious tribute to the spiritual ideals that mark this nation's traditions.

The Holy Father noted particularly the generous material aid extended by the United States to needy peoples. The Pope also expressed his confidence that the Catholics of the United States would continue to make an exemplary contribution to the maintenance of America's noble traditions by their "action, loyalty and discipline."

May we not read in these words a papal assurance to the United States that there is no incompatibility between the loyalty of an American Catholic to his religious leader and his duties to his country?

## Fewer Asians?

Everyone—save the rulers of the most populous nation in Asia—seems suddenly concerned over a world population "explosion." While birth-control propagandists in the West are busy proposing artificial contraception as a sure-fire

nostrum to cure Asia's economic ills, Red China takes pride in the daily arrival of 55,000 more babies. At this rate of increase, writes Indian demographer Sripati Chandrasekhar in the Dec. 6 *New York Times Magazine*, China's "human inflation" will soon reach the billion mark.

Peiping, however, is not at all disturbed. The Government, Mr. Chandrasekhar found, has scrapped its 1956 policy of population limitation. Reverting to traditional Marxist theory, the leaders of Red China now argue that "there is no greater wealth than human beings." In the Marxist view, overpopulation is impossible under communism. The poverty of workers and peasants is the result of "feudalism, class exploitation, underproduction and maldistribution of wealth." It will quickly vanish once China's resources are fully exploited. For Peiping to urge fewer Chinese, therefore, would be an admission of defeat—a confession that communism has been unable to deliver the goods in China.

The party line, of course, has a habit of shifting with the winds. Even so, to argue at the present time, as the birth-controllers do, that Asia's economic problems stem principally from a superabundance of black, brown and yellow people, is to play directly into the hands of Communist propagandists. We cannot afford to appear less confident than the Communists of being able to provide an economic solution for Asia.

## An End to Waste

It was a wise move to include disarmament among the topics to be discussed at the tenth Pan American Conference, which opens Feb. 1 in Quito, Ecuador. Some of the Latin American republics have been spending vast sums on arms which, though eye-catching, seem hardly necessary. Argentina and Brazil, for example, both of which are suffering from acute inflation, are reportedly buying aircraft carriers; Peru, in similar financial straits, is looking for a cruiser.

The real problem, of course, is in the Caribbean, where Cuba and the Dominican Republic are stockpiling any weapons they can find in a wild arms race. Cuba, which has just bought 20,000 Belgian rifles and millions of rounds of ammunition, now wants jet planes—because Trujillo's Dominican Republic air force has them. Trujillo's economy is groaning under the pressure, too. He spent more than 50 per cent of his country's income this year on arms.

The United States, which used to be blamed for selling weapons, is now accused of lending the money that pays for them. Thus President Jorge Alessandri of Chile charged that U. S. banks and the international credit organizations veto any inflationary use of the money they loan, but wink at "the flow of hundreds of millions of dollars" for the purchase of arms.

What posture should the United States take at the conference table in Quito? It should certainly backstop, with the full weight of its prestige, those who urge disarmament. It should also offer easier economic aid to nations that don't indulge in wasteful military spending. The final report of the American Assembly, which met last month at Harriman, N. Y., to discuss Latin America's problems, urged this country not only to press for disarmament in Latin America, but to "administer its assistance programs accordingly." That sounds like a good idea.

## The Antarctic Treaty

The notably successful International Geophysical Year is beginning to pay unexpected political dividends.

During the 1957-58 IGY the vast area of Antarctica, by tacit agreement, became a common research center open to all. The results were so felicitous that twelve nations, including Russia, have now signed a treaty which, if ratified, will make the polar continent a scientific preserve forever free from political bickering and war's alarms.

The treaty, signed on Dec. 1, has been a goal of U.S. policy since 1948. By its provisions Antarctica will be immune from nuclear tests. Free inspection will prevail everywhere and (the pun is unavoidable) all territorial claims are "put on ice" indefinitely.

Mr. Eisenhower has said that the treaty is an advance toward peace with

justice. This is true. The agreement, which is without significant precedent, breaks new ground in international law. It implicitly affirms the principle that the common interest of mankind is superior to the selfish and belligerent nationalism of earlier colonial days.

The Antarctic treaty could prove to be an even happier portent for mankind. Antarctica today is much like outer space—f forbidding, uninhabited, unexplored, yet with incalculable potentialities. If the Polar Spirit of Coleridge's "Ancient Mariner" can safely fly about the "land of mist and snow" with an olive branch in his hand, the Antarctic treaty may yet come to be the model of legality in space operations. This point intrigues the lawyers who know that space is the high seas of tomorrow, opening on coasts and hinterlands whose exploration, occupation and development are not governed by even a skeleton code of astral law.

### Czar Nicholas Khrushchev

Soviet cat-out-of-the-bag for 1959, in our book, is the amazing comparison made by a VIP from Moscow attending the congress of the Hungarian Communists. Trying awkwardly as best he could to justify for the nth time the Red Army's intervention in the October Revolution of 1956, Nikita S. Khrushchev told Budapest workers on Dec. 2 that the Kremlin did only what Czar Nicholas I had done when the Russian army crossed the border into Hungary to crush the Revolution of 1848. The czarist action was clearly intervention in another country's business and has been denounced in authentic Marxist literature ever since as utterly reactionary and against the people. This comparison was a bold and costly one on the part of Mr. Khrushchev, whose propaganda these days stresses the theme of "nonintervention."

What are we to think, then, of the so-called Hungarian delegation which now sits, provisionally, at the UN General Assembly? The head of this group is Janos Peter, formerly Reformed Church Bishop of Debrecen, who represents neither his church nor his people. As Bela Fabian reminded a press conference called on Dec. 2 in New York under the auspices of the American Friends of the Captive Nations, Peter is a known Red secret-police member

and informer. The question becomes more pressing with time: Why does the United Nations continue to recognize the agent of an avowed imitator of Nicholas I?

### More Lay Theologians

Instead of the forty students they hoped for, the Dominican Fathers got 215 when they opened a school of theology for laymen in New York City last February. This year, twice as many have enrolled, and an extension has been set up in Red Bank, N. J., for a hundred additional students. The movement, now established in Boston and New York, will soon spread to Miami, Louisville and Cincinnati.

The heart of each course that the Dominicans give is a section of the *Summa Theologica*, the great textbook series compiled by St. Thomas Aquinas. They take their students deep into real theology by starting them off with "The One God" and "The Trinity." The 417 students registered for the New York classes this semester are also dealing with moral theology in "Man and His Ultimate End" and "The Passions and Virtues."

Any priest could tell, simply by reading those titles, that something like a college level of instruction is being attempted. The Dominican Fathers admit this to be so, even though the backgrounds of the students are quite different and some have not attended college at all. If a student completes a four-year program of at least 14 courses, he (or she) will receive a certificate of achievement.

A catalog about these night courses is available from the dean, Miss Mary Ann Viccora, St. Vincent Ferrer School, 141 East 65th St., New York 21, N. Y. We judge it a project worth imitating.

### Murray on Disarmament

The H-bomb holds the earth in a grip of terror. The terror mounts every time a megaton weapon is cached in the world's stockpile of death. Yet every attempt to dissolve the threat of hydrogen war seems doomed to founder on Russia's adamant rejection of adequate inspection and control.

Is it possible to by-pass this issue of Soviet intransigency and at the same time reassert the primacy of rational

political policy over the military and technological ascendancy which has saddled us with the absurd strategy of victory through mutual suicide?

Thomas E. Murray, consultant of the Joint Committee on Atomic Energy, believes that the Era of Terror can be ended by a new approach to the problem of thermonuclear disarmament, an approach that is practical because it rests on the selfish interests of the United States and the Soviet Union. Mr. Murray outlined his plan in Pasadena on Dec. 9.

The proposed plan calls for an international agency to supervise the destruction of our biggest bombs on a matching basis. The surrender of kill-capacity would continue until the Era of Terror is ended by the disappearance of that which gave rise to it.

The dismantling of the U. S. and USSR megaton bombs on a tit-for-tat basis would be no panacea. It would leave our arsenal of ordinary atomic weapons intact. It would not remove the danger of a relatively limited nuclear conflict. It would not relax the innate tensions of the Cold War. But it would be a visible step toward real disarmament, and as such would raise the world's hope and win the world's approval.

Mr. Murray is probably a voice crying in the wilderness. But every voice deserves to be heard, if it sincerely seeks to disentangle our common humanity from the web of nuclear terror.

### NAM Hears Tough Talk

The annual meeting of the National Association of Manufacturers came and went with less attention from the New York press than might have been expected. Perhaps the papers were preoccupied those early December days with such headline morsels as the uproar over birth control, the President's dramatic eleven-nation tour for peace, the continuing revelations of seamy goings-on in radio, TV and advertising, and the juicy scandals in butcher shops and gas stations. Or it could be that the NAM sessions this year were simply too cut and dried to merit a big play.

It was notable that almost the only issue which the press featured was one which challenged a complacent attitude toward the Cold War and the NAM's dogged, doctrinaire stand for lower



taxes. One of the speakers, an industrialist, told the delegates that during a recent visit to the Soviet Union he had seen nothing to arouse our apprehensions. He was sharply, if indirectly, rebutted by none other than Allen W. Dulles. The head of the Central Intelligence Agency insisted that we must take Soviet claims of economic growth seriously. The threat of war has lessened, he thought, but the Soviet economic offensive still poses a dangerous challenge.

It remained, however, for the distinguished president of International Business Machines to make the strongest attack on business complacency. We cannot do all the things world leadership demands of us, said Thomas J. Watson Jr., on a "business-as-usual basis." To outdo the Soviet Union, he continued, industry must accept higher taxes if higher taxes are found to be necessary. This sharp break with the NAM line was not popularly received. According to the *Herald Tribune*, Mr. Watson's talk was greeted "by polite but restrained applause"—a reaction which appeared to substantiate Mr. Dulles' charge that we are carrying today "a prodigious burden of fat on our backs."

## Why Student Oaths?

Under the National Defense Education Act of 1958, a loan fund for college students came into existence. The law's objective had the approval of most school administrators. But many objected to the loyalty affidavit required of students seeking aid from the fund. As is now well-known, some of our bigger universities have joined a number of small colleges in protesting the oath by withdrawing from the loan program. The American Council on Education has also restated its opposition to this requirement.

Several objections may be raised against the exaction of loyalty oaths from students. The present act demands not only an oath of allegiance to the Government, but also a signed disclaimer of membership in or support of any organization advocating its illegal overthrow. Such a twin requirement is open to protest at least on the grounds that it is needlessly reduplicative.

Further ground for criticism stems from the fact that the law discriminates

by demanding this oath of students, while other groups receive Federal loans without any question about their loyalty. The most fundamental objection, however, arises from a sound principle of political philosophy. The grave act of taking an oath should never be required except for a sufficient cause. In the present instance this principle is violated, no matter how you look at it.

In the first place, no proof exists of unusual disloyalty among students. Secondly, even if we suppose a genuine threat of subversion, the disloyal will surely not boggle at signing an oath to get a loan. Thus the oath is not an effective means for bringing them to light. Instead, it must be regarded as an unwarranted intervention of the Federal Government in education.

## Health Care in Old Age

Last summer the lines seemed firm in the controversy over medical and hospital insurance for the aged. In mid-July the House Ways and Means Committee heard opinions from all sides on Rep. Aime J. Forand's proposal to set up a Federal health-insurance plan. Though organized labor and other groups supported the bill, the Administration joined the American Medical Association and others in opposing a public program. New reports out of Washington indicate, however, that the opposition has weakened.

Recently, Health, Education and Welfare Secretary Arthur S. Flemming announced that his department is "re-viewing our position on the basic principles in such legislation as the Forand bill." HEW research has yet to come up with a plan to supplement voluntary insurance programs. But pressure to guarantee better health care for the aged continues to grow.

Of late, Chairman Pat McNamara's Senate subcommittee held hearings in several cities on problems of the aged. In each place complaints about the high costs of medical care came from the most expert witnesses—the older citizens (and voters, be it noted) themselves. Few public officials stand ready to contradict their testimony on the widening gap between their fixed or declining incomes and the rising costs of medical or hospital treatment.

At the close of hearings on the Forand bill we noted (AM. 7/25, p. 544)

that they provided a helpful "framework for future discussion of health insurance." The new session of Congress will almost certainly have occasion to make use of it. Opponents of a Federal program, however, will have to make a tougher fight than in the past. Right now the facts tend to argue for a public guarantee of at least limited health care for the aged.

## Embattled Drug Industry

The decision in the antitrust suit against five manufacturers of Salk vaccine (AM. 10/24, p. 95) could scarcely have been a more sweeping victory for the defendants. Not only did Federal Judge Phillip Forman, ruling on Nov. 30 in Federal court in Trenton, N. J., hold that the Government had failed to prove a conspiracy to fix prices, but he pointedly observed that the circumstances were such that the Justice Department was constrained from filing an appeal.

The decision saved the five companies—which included Eli Lilly, Merck and Parke Davis—possible fines of \$100,000 each, plus numerous suits for damages by purchasers of Salk vaccine. Equally if not more important, it vindicated their business reputations as competitive free enterprisers. Judge Forman did not deny that the prices quoted by the companies in bidding on government contracts were almost identical, or that the companies had talked with one another about price policies. He merely ruled that the Government, allegedly relying on circumstantial evidence, had not proved that conspiracy was the only possible explanation of the defendants' behavior.

The tribulations of the drug industry are not, however, by any means over. On Dec. 6 the heralded hearings on drug prices began before the Senate Antitrust Subcommittee in Washington. The Senators want to know how it happens that 25 capsules of American-made erythromycin sell for about \$4 in France but close to \$6 here; or why it is that a bottle of 100 tablets of vitamin B-12, though made by the same company, costs \$4.88 here and only \$2.63 in Venezuela. The subcommittee is also eager to test a suspicion that the drug companies are controlled by financial interests which strive to eliminate competition.

W

Mr. A

THE  
for  
day wa  
should

The  
was on  
State I  
exhaus  
accord  
Khrush  
After  
eral ye  
his pub  
the stat  
liberal  
tee, of

Latel  
tainmer  
Almost  
Admini  
with be  
ing dow  
announc  
hausting  
Mr. Ach

On

BOOK I  
chairman  
olic Univ  
Wash. 17  
for "almo  
literature  
cent and  
mended t  
from Boob  
volumes a

►GRAN  
catalog of  
foreign un  
XI (1959)  
Unesco Pu  
Ave., New  
sonably at  
student ac  
use in coll

►WEST  
by Brother

America



# Washington Front

## Mr. Acheson Speaks His Mind

THE GREATEST IRONY in Washington life today is that former Secretary of State Dean Acheson, who in his day was cruelly abused for being "soft on communism," should now be accused of being hard on communism.

The wheel has indeed come full circle. Mr. Acheson was once berated for harboring fellow travelers in the State Department. This summer that same department exhausted itself in seeing that all the amenities were accorded to the leader of the Red world, Nikita S. Khrushchev.

After his departure from office, Mr. Acheson for several years devoted himself to his law practice, limiting his public utterances to his anonymous contributions to the statements of the Democratic Advisory Council, that liberal stepchild of the Democratic National Committee, of which he is a faithful member.

Lately, however, probably nettled beyond self-containment by recent events, he has begun to speak out. Almost alone in his party, he has struck out against the Administration's current course. He has charged them with being "sucked in" by Premier Khrushchev, of backing down on Berlin. And when President Eisenhower announced that he would undertake a world tour—exhausting and hazardous for one of his years and health—Mr. Acheson cut through the fairly general applause

to say tartly that "locomotion seems to have taken the place of policy and action."

Mr. Acheson, a man of truly formidable presence, has been admirably fitted by nature to be a minority spokesman. That disdain which served him so ill in his dealings with congressional committees when he was a public servant suits him well as a dissident. Simple as well as poetic justice must grant him the right to have his say now. He was, after all, the architect of such anti-Communist moves as the formation of Nato, Greek-Turkish aid, the Marshall Plan, the Berlin airlift, the resistance to Red aggression in Korea. Besides, he must remember, if no one else does, the Vice President's snide aside of the 1954 campaign: "Isn't it wonderful, finally, to have a Secretary of State who is not taken in by the Communists?"

The interesting thing is that Mr. Acheson's views are almost bound to become more fashionable as the campaign for the Presidency heats up. The Democrats are hardly likely to take the stump in praise of Republican handling of foreign policy. Moreover, Gov. Nelson Rockefeller is not at all happy about the Administration point of view. While he is currently and for obvious reasons being very much the party man, he has hinted strongly that the Khrushchev visit, for instance, did not have his approval. Sooner or later he is bound to veer away from the Eisenhower-Nixon policies.

Dean Acheson may never become a popular figure in this country. But he will doubtless come to be respected, and what's more, quoted in months to come. And that will be an irony, too.

MARY MCGRORY

## On All Horizons

**BOOK DRIVE.** Eugene P. Willing, chairman, Books for the Missions, Catholic University of America Libraries, Wash. 17, D. C., has issued an appeal for "almost any kind of good standard literature or textbooks" reasonably recent and in fair condition. It is recommended that full information be sought from Books for the Missions before any volumes are shipped.

► **GRANTS ABROAD.** An exhaustive catalog of scholarship opportunities in foreign universities, *Study Abroad*, Vol. XI (1959-60), is now available from Unesco Publications Center, 801 Third Ave., New York 22, N. Y. Priced reasonably at \$3, it is recommended for student advisers and for consultation use in college libraries.

► **WEST COAST "PRE-BEAT."** Poems by Brother Antoninus (William Ever-

son), Dominican tertiary who describes himself as "apostle to the squares," have just been published by the University of Detroit Press in its "Contemporary Poets Series," under the title *The Crooked Lines of God* (4001 W. McNichols, Detroit 21, Mich. \$4).

► **CLASSICS CONTEST.** Cash prizes (\$300 and \$200) await the two top contestants in the college essay contest sponsored by the Catholic Classical Assn. of New England. This year's topic deals with St. Augustine's *De Doctrina Christiana*. For details inquire of Rev. E. L. Fortin, A.A., Assumption College, Worcester 9, Mass.

► **SUCCESSFUL PROGRAM.** The Paulist Broadcasters (7th and Hamlin Sts., N.W., Wash. 17, D. C.) have just ended the second year of their 15-minute program, "Your Catholic Maga-

zine of the Air." This weekly radio production, available gratis to interested stations, presents a Catholic commentary on local and international news, with a Christian message by national celebrities and answers to listeners' questions.

► **NEW ARRIVALS.** For a free copy of an address given Oct. 8, 1959 by Joseph P. Fitzpatrick, S.J., "Delinquency and the Puerto Ricans," write the Commonwealth of Puerto Rico, 322 W. 45th St., New York 36, N. Y.

► **SHARE YOUR HOME.** Since 1951 the NCWC Youth Department has conducted its International High School Student Program with growing success and encouraging rewards. Parents who wish to receive in their homes a 16-year-old boy or girl from Europe or Latin America, for the 1960-61 school year, can receive details and application blanks by writing Mrs. Robert H. Handy, NCWC, 1312 Mass. Ave., N.W., Wash. 5, D. C.

R.A.G.

# Editorials

## The Promises of Christmas

THE CHRISTMAS CRIB has always inspired the saints to cleaner, purer poverty of spirit, and—"better still," as they put it—to actual poverty. In the Child they see their Lord and Master drawing them affectionately to a new way of life that is folly without His grace. In this spirit St. Catherine of Siena wrote to "Master Andrea Vanni, painter," that he should try to make it "a sweet Advent" by keeping the coming feast of Christmas close to the crib of the humble Lamb:

There you will find Mary, the poor traveler, adoring her Son; she has no riches, nothing suitable in which to wrap Him, no fire by which to warm Him, the divine Fire—only the beasts who bend over His little body and warm Him with their breath.

It doesn't matter that there is no Gospel account of the "beasts" and that the traditional ox and ass seem to have crept in from the ancient and peculiar reading, "in the midst of the two animals," for the true one—"in the midst of the years, declare it!"—that the prophet Habakkuk wrote. The point is clear that He came in stunning poverty and detachment. If "He . . . in the form of a man, humbled Himself," what shall I not do for Him?

But Christmas is, still more, an inspiring reminder that God has kept and will keep His promises to mankind. He came, as He said He would; and He enlightened, as He said He would; and He will come again to judge the living and the dead, as He said He would. Constantly impatient with the wearing sorrows of time, we need this reminder that He has come and that He will come again. It is not for the mere recollection of His first coming that we celebrate the birthday of Christ, nor is it merely for a yearly "coming again" in spirit. The Church has given us Christmas to remind us of His second coming, for which this first coming was and is a redeeming prelude.

We need this most heart-warming annual refreshment of hope in His promises, God knows, perhaps now more than ever, when so many are numb from the threat of a devastating nuclear war.

The Nativity liturgy offers the gentle reminder that God so loved the world as to give it His only-begotten Son. If He could be so generous, surely His people can be more generous-minded about saving the world, not merely by lending, but by giving and giving of their very substance, to keep up the effort of redeeming the nations from the encroaching darkness and tyranny of communism.

It was well that President Eisenhower made his trip in quest of peace during the days before Christmas. It may remind people that our threatened world means very little if we forget God's promises for it. The creeping mass neurosis that some discern in the West's greed for unsatisfying, materialistic goals can be cured only by a return to the way, truth and life that God has revealed to us. We have wandered far if "the Western way of life" means only higher and higher standards of living, but the fact of Christmas always remains as a reminder that God will enlighten every one of us that has come into this world, if we will return to Him.

The Child reminds us that God has not abandoned us and our times, however much it may seem so when we regard a world divided into hostile halves, a world made restive by the plight of homeless refugees in Palestine and Europe, by the hunger of spindly-legged children in Pakistan and India, by the worshipping everywhere of unclean spirits that have gone out of one man to return sevenfold in many others.

It is in the spirit of the Child, with firm hope in His promises, that we offer our best Christmas wishes to all AMERICA readers. May that Child, our wonderful Counselor, our Prince of Peace, bless us always.

## "How Beautiful Upon the Mountains"

ON DECEMBER 3 Mr. Eisenhower departed on one of the most adventurous missions ever undertaken by an American President. His eleven-nation tour, begun despite advancing age and a record of earlier illness, strikingly exemplifies the "personal diplomacy" that appears to mark the end of the era of foreign ministers and the start of a new pattern in conducting international affairs.

The President's trip has three political aims. He is the agent of our people, called upon to build a reservoir of good will abroad. He wishes to win the sympathy of neutral nations to the Western cause in the Cold War. He wants to strengthen the bonds of unity between our

allies and enable them to march to the summit with a firm common policy.

But from a deeper viewpoint, Mr. Eisenhower is intent on developing our national purpose in relation to the common hopes of humanity. He goes in search of peace, a friendliness among nations that enlarges the possibilities of mankind's happiness. Such a "peace in our time" (but with honor) is the goal to which the President has dedicated his remaining months in the White House and his expectations of a bright niche in American history.

Peace has been the aspiration of troubled men for ages. The longing for it has never been more heart-

felt than at this very Christmas season. But it matters greatly how this precious boon is conceived and sought. Twenty centuries ago, victim peoples looked on Rome's triumphs as a supreme irony—"They make a desert and they call it peace." Within the last few months Khrushchev has shown us the ideal of peace that suits the current tactics of communism: peace for him means a state where "the idle spear and shield" are indeed up-hung, but where economic strife and political subversion are used with undiminished vigor as the instruments whereby the world is made subject to the program of international communism.

But Mr. Eisenhower seeks peace with freedom, a peace that is the fruit of justice. The President is right. True peace is indivisible from a tranquil order of society that makes men and nations secure in that which is properly their own.

Is America strong enough to follow her standard-bearer in pursuit of peace? In his address to the nation, just moments before his take-off, the President sounded optimistic. He confessed that America is young and on trial. He admitted that we sometimes prize wealth above ideals and machines above spirit. Still he found

that we have never ceased to strive toward the "shining goal" of our founding fathers, under the inspiration of a "faith that permeates every aspect of our political, social and family life."

Nevertheless, much like the American hierarchy in their Thanksgiving Day statement, Mr. Eisenhower called for a "renewed dedication to our moral and spiritual convictions." He asked us to examine our conscience and to replenish our faith, our love of liberty and our devotion to justice.

Pope John XXIII, welcoming the President in the Vatican on December 6, rejoiced in America's striving "toward the lofty ideals of a loyal and effective concord between nations." He blessed our President and the cause of world peace.

We too bless Ike, and we pray that his arduous mission may contribute solidly to the noble aim he so zealously pursues. Ike was first in war. He seeks to be first in peace. If he can achieve this second accolade, he will deserve to be first in the hearts of his countrymen. "How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace."

## "And You Took Me In"

CHRISTMAS SPEAKS to us of home. Our earliest memories of this sacred day involve festive rituals surrounding family reunions. The day itself commemorates the Christ Child's entrance into home and family on this earth. And unfailingly it recalls a Palestinian couple seeking shelter in a strange town on the first Christmas night.

Indeed, a special poignancy attaches to the notion of homelessness as the world once more prepares to celebrate the birth of its Saviour in a cave amid strangers. Thus, though the bishops on the administrative board of the National Catholic Welfare Conference did not relate their December 10 statement entitled "World Refugee Year and Migration" to the theme of Christmas, its appearance at this season insures for it a special degree of prayerful attention from all Catholics.

The bishops do more than expose the pitiful plight of the homeless and the poor. In clear language they spell out the responsibilities of Americans in view of the world's needs and our God-given abundance: "to share our own abundance; to welcome the immigrant; to promote and cooperate with world policies of resettlement; and to aid underdeveloped nations."

In issuing this statement the spokesmen for the American hierarchy simply responded to the Pope's request that all Catholics "collaborate generously and efficaciously in making a success of this World Refugee Year." With his predecessor, Pius XII, they affirm "the natural right of the individual to be unhampered in immigration and emigration." They recognize, however, that migration alone will not solve the problem of the refugee and the displaced person. Still less will it prove to be the ultimate solution to the disease and poverty which gnaw at the vitals of the emergent nations. Hence

they hasten to add that where migration proves impractical as a solution, "heroic measures must be taken to alleviate present misery and to institute long-range reforms."

The United States need not be ashamed of its record for generous charity in the past decade and a half. Yet Christmas should prompt greater love of our neighbor and a new desire to share the blessings sent us. What is asked is that we examine "whether we have done all within our power to aid the homeless and the hungry."

In a series of sanely realistic questions the bishops call for a review of our efforts to distribute the food surpluses we now hold and to share the funds and technical knowledge we have and other nations need. Their inquiry directs itself particularly, however, to our national attitude and policy toward admitting migrants into this land. Even the stoutest defender of present immigration legislation must agree that their questions make it clear that a thorough reconsideration of these laws is in order. We need not only a liberalization of regulations affecting refugees and other hardship cases, but also a notable increase in the total number of immigrants to be admitted each year and the elimination of "prejudicial elements such as token quotas for Orientals or a national-origins clause."

Wisely, the statement allows that its suggestions cannot be acted on without entailing considerable sacrifice from a citizenry already burdened with high taxes. It is precisely in view of this fact that each American should consider this statement in the present season. In this hour we, as a nation, must recall the words spoken long ago: "I was a stranger and you took me in; . . . as long as you did it for one of these, the least of my brethren, you did it for me."



# Esthetic Distance and Sex

Maurice B. McNamee, S.J.

THE ARTICLE "Teaching 'Dirty' Books in College" by Fr. Robert Boyle (AM. 12/13/58) has prompted these thoughts on an aspect of the problem of sex literature that has not, I believe, been faced. Let me preface my remarks, however, with the statement that I thoroughly agree with Father Boyle that one of the purposes of great literature is to provide for our contemplation a glimpse of the artist's vision of reality—and of all reality, sin and sex included—and that it is part of the obligation of a college teacher of literature to equip his students to deal maturely and critically with literature that does not blink at the reality of sin.

One of the things frequently neglected in discussions of this kind, however, is the quite special problem (and let me insist that it is primarily an esthetic, not a moral problem) that is involved in the realistic handling of sex.

The immoral and prurient handling of sex is easy to detect. Where this exists, we have a dirty book, sans quotation marks. In it we are invited to contemplate almost nothing but the physical aspects of sex, presented in such detail and so devoid of any context that would give meaning or value to them in the larger interests of the book that it is clear that the primary purpose of their inclusion in the book is to titillate the sexual, not the reader's esthetic or contemplative, sensibilities. This kind of book (*Forever Amber* is a good example) is not only immoral but fundamentally inartistic, because it substitutes prurience for esthetic values; it invites, not to contemplation of the reality of sex, but to actual sexual involvement. Obviously, books of this type have no place in a college classroom, nor anywhere else for that matter.

There is another approach to sex, however, that is esthetically quite unobjectionable, one in which sex transgressions are handled in such good taste that not even the most delicately fibered conscience is apt to be disturbed by reading them. But in spite of that fact, the larger context of the work in which they occur makes them immoral. They are given tacit or sometimes even explicit approval by the author and held up as a kind of a normal, or even ideal behavior.

A good example of this moral astigmatism is Richard

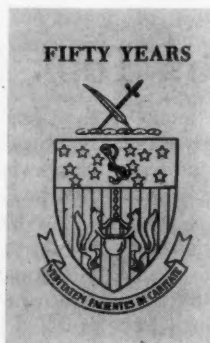
D. V. Llewellyn's *How Green Was My Valley*. No one would say that the description of the young hero's sexual experience in that novel is esthetically offensive. It is entirely described in a kind of color symbolism and so delicately that I have encountered some readers of the book who had not even noticed that it was a sexual experience that was being described. But at the end of the story when the hero is recollecting the most treasured experiences of his life, experiences that he would like above all others to relive, his first sexual encounter stands at the head of the list. The context of this reminiscent passage gives every indication that the author

heartily approves of his character's instincts here. I cite this as an extreme example of a novel in which a sexual situation has been handled with the utmost reticence and reserve, and yet in the total context of the book one would have to say that it is immoral—because the author gives his approval and invites our approval of a situation which is immoral; and this, in spite of the fact that the book is delicately refined in its presentation of the sex experience itself.

The sheerly prurient and the immoral but reticent handling of sex may or may not be easy to detect and evaluate critically. My

concern here, however, is not primarily with the critical problem but with the problem that confronts the creative artist himself. As an artist he must present sex, like everything else, with sufficient realism to make it convincing, but with such restraint as to guarantee that his reader maintains the esthetic distance demanded for the esthetic contemplation of anything. Admittedly the problem is uniquely acute in the case of sex. In almost any other kind of human experience, there is little danger that the object contemplated will carry the reader over into a real-life situation that fuses reality with fiction and substitutes a real-life participation for esthetic contemplation. If it did, we would all admit that the artist had failed as an artist and has become something akin to a rabble rouser.

It is quite evident that if a dramatist, in a sociological play in which he is portraying a rabble rouser, makes the rouser so arousing that half the audience joins the rabble on the stage, he has destroyed the artistic distance that must always separate the audience from the spectacle being enacted. In this instance real-life participation would have supplanted esthetic contemplation. The same thing is true of the presentation of sex, but very much more so. In almost every other area of



FR. MCNAMEE, S.J., chairman of the English Department at St. Louis University, here studies the problem of "dirty" books in the college curriculum.

human experience, the artist generally needs to exhaust every artistic device available to him to help our drooping imaginations realize as fully as possible the human situation he is presenting for our contemplation. This is not the chief problem in the area of sex; here the problem is to control rather than stimulate the imagination of the reader or viewer and not allow it to run riotously off from the main context of the work. Because of our natural human curiosity in this area and the ease with which emphasis on physical detail can pass from imaginative stimulation to a real-life sexual reaction and participation, the true artist must be doubly careful about the kind of physical detail he admits into his picture and the time he spends on it—and this, I insist, not merely for a moral but primarily for an esthetic reason. If he does not respect the nature of his readers in this matter, he will have his audience engaged in a real-life participation and not in an esthetic contemplation of the sexual situation at all. It goes without saying that once a writer has aroused his reader sexually, he has destroyed that esthetic distance between the reader and what he is reading which is absolutely necessary for the esthetic contemplation of the specific sexual situation pictured or of anything else in its environment. This is true whether the sexual situation in question is presented in a moral context in the whole work or not.

#### PRESERVING BALANCE

It is my opinion that Graham Greene fails in this matter in some of his novels. There is little question that the sexual transgressions in such a novel as *The End of the Affair*, for instance, are presented in a total context that is moral. Yet it seems to me that some of the sexual encounters in the book are presented with such minute and suggestive detail that they are apt to involve the imagination in a contemplation of the physical aspects of sex to such an extent as to become sexually stimulating to the reader and to eliminate or reduce that esthetic distance necessary for contemplation. The failure here, to my mind, is not a matter of bad morals but of bad taste.

Admittedly, to preserve a balance—to be sufficiently realistic to make the sexual situation convincing but not so realistic as to involve the reader in a real-life participation—is one of the most difficult challenges confronting a writer. But genuinely great writers have not shied away from the challenge; and many of them have met it successfully. There are various ways in which the necessary esthetic distance can be maintained.

Above all, what Douglas Bush in a recent article (*Atlantic*, January, 1959) has called a "reticent suggestion," rather than blatant and sustained statement in handling sex situations is what is needed. As a matter of fact, too much detailed statement, when it doesn't become sexually stimulating, can be dreadfully boring to the mature reader. Then, too, the context in which a sexual episode occurs in a book, the way in which the whole work frames it and gives it perspective, can pervade the individual episode even when it is quite frankly and realistically developed, very much in the way that the soul pervades every part of the body. This can

give a tone to the actual sexual passage itself, affect the imagination of the reader as he reads and forestall any too personal involvement in the sexual situation being portrayed. It is thus, in my opinion, that the highly moral context of the whole novel operates in Sigrid Undset's handling of sexual transgressions in *Kristin Lavransdatter*.

Another way in which the esthetic distance has been successfully maintained in handling sex is the way of humor and satire. This is the way of Chaucer and oftentimes of Shakespeare. Vulgarities there are in both, but lechery is more often than not made to look laughable. There is little danger of our identifying ourselves too closely with the thing at which we laugh. Laughter does not invite to identification and acceptance, but to aloofness and criticism.

If the artist is really asking us to contemplate the beauty of sex when properly related to the will of God or its terrible destructive power when it is cut loose from the love of God, he can frequently achieve these ends better by a quite restrained and even symbolical treatment of his subject than by a narrative sodden with the physical details of sex. The movie version of *Oklahoma* presented a seduction scene which revealed all the allure, passion, terror and degradation of such a sexual situation in a highly artistic surrealistic ballet directed by Agnes De Mille. The very surrealistic imagery of lighting, setting and dance kept the whole situation at arm's length as an object of esthetic regard in which we were invited to look at the uncanny allure but also the shocking ugliness of aberrant sex.

If the artist is sincerely interested in making us see sex for what it is, an important part but not the whole of life, there are ways in which he can do so without drawing us into a real-life reaction to his vision or without disgusting us with a disproportioned emphasis on its physical aspects. This is difficult but not impossible to carry off successfully. In reading many well-intended modern novels, we sometimes suspect that the concern of the artist is much more with the attractiveness of the sexual sin than with its sinfulness.

#### COLLEGE TEACHERS

It does seem to me, as to Father Boyle, that college teachers have some obligation to help their students to a more mature understanding of 1) what is a moral and an immoral treatment of sex in literature, and 2), a quite different thing, what is esthetically acceptable or unacceptable in even a moral treatment of it. College teachers have no time to waste on the merely pornographic; but there is great scope for discussion and judgment on what is esthetically successful within the ranks of those works seriously concerned with presenting sex as an undeniably compelling force for good and evil in the whole human situation. To do this they cannot confine themselves in their college classrooms to the study of works that never mention the subject of sex. Through such omission they would fail to prepare their students to confront with educated moral and esthetic sensitivities the real and literary world in which they will live.

# Poems for Christmas

## To Seek a Child

I will write a verse today  
For sane and therapeutic reasons,  
And let my dissertation lay,  
Lest I footnote even seasons,  
Lest I choose that single star  
As subject for a seminar.

I will lose my notes today  
And be mute at recitation.  
Poet Cummings said my say:  
"I have had my education."  
Dooms of love will never crack  
My tired lids, my crooked back,

Unless I roam the advent night  
And cool my aching eyes with snow,  
And stand erect to all my height  
Waiting for a child I know  
To stun the doctors one and all  
In temple or in lecture hall.

LEONARD MCCARTHY

## Three Masses of Christmas

### MASS AT MIDNIGHT

The Word of God was spoken, chanted to  
a counterpoint of song and celebrant  
with "Christus Natus Est" cleaving the new  
and midnight moment in a monument  
of joy.

Desire, like an obelisk  
of clean construction, pointed to the sky  
breaking Heaven's bond, breaking wheaten disc  
with piercing need of man.

Far as the eye  
could carry to the heart, each symbol told  
its own significance: gold in the High-  
Mass vesting, frankincense; myrrh in old  
and cherished bitterness we laid aside  
for this sweet Nativity.

Wise men  
came as kings, came to shore the Christmas tide  
in glory of their waiting ended, when  
the splendid poverty of Heaven's bride  
gave birth, and wed us to her wealth again.

### MASS OF THE SHEPHERDS

This is the Mass of quiet jubilation.  
There is no choir and the crowds have gone  
leaving us in quiet celebration  
of the heart's triumph, a gift twice shaped  
for giver and recipient: the men

who come are carrying a newborn lamb.  
Clumsy with the burden of their need when  
they stumbled, urgency of dawn a part  
of their own haste, they found themselves at home  
within the stable. Men of humble heart,  
unlettered save in love, have learned the Word,  
and cannot speak for Wisdom they have heard.

### MASS AT DAWN

His birthday but an hour old, it seems  
almost too soon to lay the burden of  
a government upon His shoulders. Here  
the cradled Child is lifted to the world  
and measured for dimensions of a cross.  
Salvation is the theme that rings this Mass  
to majesty, illuminating phrase  
that tells the sacrifice, that tolls the death.  
But oh, the tongue that speaks a Word made flesh:  
the Gospel is according to St. John.

DOLORES WARWICK

## Carol for the Christmas Angels

This song is for the angels,  
those mighty sons of morn  
who sang good news of peace on earth  
the night that Christ was born.  
To certain shepherds in the fields  
a sudden angel came,  
then all the angels in the sky  
announced the Saviour's name.  
Most courteously they led the way  
from the dark fields of night  
to where the Child in swaddling clothes  
made all the darkness light.  
The angels who were born of light  
of substance undefiled  
scorned not to kneel with man and beast  
before the Holy Child.  
Then sing to those bright messengers,  
spirits with virtue shod,  
who come unseen, unheard, unsought,  
and lead poor men to God.

SISTER MARIS STELLA





# St. Paul on Christmas Eve

Vincent P. McCorry, S.J.

IT IS, ONCE MORE, the Vigil of Christmas. Like a fine diamond, the Christmas mystery has many facets, each one fairer than the other. It might be wise tonight, therefore, to summon the enchanted Christian mind back to the core and heart of the mystery. The point about tomorrow is not that Christ is an infant; the point is that the infant is God.

This is no time to worry whether or not St. Paul wrote the Epistle to the Hebrews. It is a proper time to read, with quiet attention, the splendid excerpt from that letter which will be the liturgical lesson in tomorrow's third Mass. The lesson says what St. Paul was always saying, what he could not have enough of saying, that Christ is the Lord, that Jesus is a divine Person.

It is curious that Paul, in his writings, makes so little use of the known facts of our Saviour's mortal life. As good Msgr. Ronald Knox noted, even where you would most expect Paul to prove a contention or enforce a direction by pointing to some word or deed of Christ which would naturally rise to the mind, he does not do so.

The Apostle keeps reminding his converts, in a figure which he employs repeatedly, that their period of pagan darkness is over, so that *now, in the Lord, you are all daylight. You must live as men native to the light*, and so on. Yet Paul never mentions our Lord's own uses of the same symbol of light, although such striking statements as *I am the light of the world* must have been familiar to Christian tradition before John, for one, recorded them.

Again, Timothy is to instruct his flock *with all the patience of a teacher*. But we hear nothing of Christ's patient, laborious teaching of both disciples and people. Timothy is to discharge his prophetic task *in the sight of God, and of Jesus Christ, who is to be the judge of living and dead*. The Philippians must be humble, theirs must be *the same mind which Christ Jesus showed*. How did Christ show Himself humble? By His obedience to His earthly parents? By washing the feet of His own disciples? *His nature is, from the first, divine, and yet . . . He dispossessed Himself, and took the nature of a slave, fashioned in the likeness of men, and presenting Himself to us in human form*.

Now this reticence of Paul the Apostle would be puzzling if it were not so enlightening. For Paul, Christ is

always *Kyrios, the Lord, He is on high, taken up into glory. He now sits at the right hand of God, He is to be the judge of living and dead; indeed, every tongue must confess Jesus Christ as the Lord, dwelling in the glory of God the Father*. In the abounding Trinitarian formulae of the Epistles Christ always benches as an equal with the divine Father and the divine Holy Spirit.

So Paul says nothing of Bethlehem—except that he explains Bethlehem completely.

One can never become accustomed to that weird version or travesty of Christianity which now enjoys such sorry currency, the Christianity which carries the world's Redeemer before it like a banner or a mascot and will, apparently, do anything for Him except *confess Jesus Christ as the Lord*. It would be interesting, though not very consoling, to discover exactly what will be celebrated tomorrow by the Christians who are not sure that Christ is God. They will be observing a birthday, no doubt. There are a number of such observances: Lincoln's Birthday, Washington's Birthday, Christmas.

Strange as the proposal may seem, it is imperative that before this Christmas Day is over the sincere Catholic look searchingly at the crib to be certain who is in it. In the Nativity scene we see a man, an outstanding man, a man among men. His name is Joseph. We see a girl, young and gentle and radiant. She is a woman *blessed . . . among women*, for she is both maiden and mother. Her name is Mary. We see a woefully poor place, a sort of stable-cave, a backdrop at once appealing and pathetic. We see a huddle of shabby sheep-herds who are very much excited and highly pleased about something or other. We see, a little later, a splendid procession featuring certain savants, wise and influential men who seem to find no difficulty about kneeling humbly before the unimpressive crib of a newborn little boy. In short, we see all that we have ever seen on the innumerable attractive Christmas cards we have received. Very well—except that so far, in a certain exalted and essential sense, we haven't seen anything.

But of course. Look. Look at the baby, the little one, the infant in the manger.

'Sweet. Very pretty. Touching.

And you still have not seen the Christmas reality, because you have not seen who is in that manger.

It is God.



FR. MCCORRY, whose unfailingly delightful column, *The Word*, has brightened our pages for more than six years, sends us this Christmas meditation.

# The Congo Is Restless

Neil G. McCluskey

**E**VENTS ARE HAPPENING so thick and fast in the tense and turbulent Belgian Congo that the passage of even a single month can give the lie to the most soundly based forecast of the political weather. Estimates vary from a gloomy pessimism to a stubborn optimism. How explain the series of storms over what—until the first serious riots of last January—the outside world generally considered a showcase exhibit of a contented, well-run colony? Answers conflict as much as did those given by the four blind men in the fable, when they were asked the nature of the elephant—the particular answer depending upon that part of the beast each blind man happened to have touched.

To begin with, the political fever burns at varying degrees of intensity in the six Provinces of the Belgian Congo and in the trust territory of Ruanda-Urundi, for the cultural evolution of this vast portion of Central Africa has been very uneven. The Province of Léopoldville with over three million inhabitants—roughly a quarter of the Congo's population—is the largest, most socially advanced and the most restless. This Province contains Léopoldville itself, that unbelievably modern capital of 300,000. Within its confines the Province also has the port city of Matadi at the mouth of the Congo River. Through this funnel passes most of the wealth of the country on its way west to the Atlantic. The people of Léopoldville Province are mainly the Bakongo. Their leading party, the Abako (*Alliance des Bakongo*), demands immediate independence for the Léopoldville Province. The Abakists are willing to enter later into some loose sort of federal union with the other provinces of the Congo, which they consider at least a generation behind themselves in development. Nor are they completely wrong: there are huge unexplored forest areas in the interior where the natives still flee in panic at sight of a white man. Some Bakongo leaders are openly talking about a kingdom of the Bakongo which would unite them with their tribesmen across the Congo River in the French-oriented Republic of the Congo and in Portuguese Angola to the south.

The other five provinces are at present relatively calm. The November troubles in Ruanda, one of the two medieval kingdoms governed by Belgium under UN mandate (the other is Urundi), are almost totally intertribal. The Bahutu people, who form some 80 per cent of Ruanda's 2.5 million population, have been

dominated for centuries by the tall, autocratic Watusi. Once Belgian protection has been withdrawn, the Bahutu fear that the Watusi will again impose slavery. Hence the Bahutu are bloodily dramatizing their plight before the world. Despite the several hundred known dead during the November fighting in Ruanda, this is not the danger spot. It is rather the Province and city of Léopoldville.

## THE ROAD TO INDEPENDENCE

After the riots in Léopoldville last January, the Belgian Government solemnly pledged that the Congo would be given its independence. Subsequently, declarations have laid down a timetable to govern the steps toward total independence, which is foreseen within four years. The scheduled elections this month are the first major step. General elections at this time will select representatives to territorial, urban and district councils. Later in 1960, these councils will choose from their number an upper house or senate, while the country will again go to the polls to elect representatives to a lower house. The party with the majority of seats will either alone or in coalition form a council of ministers. This cabinet will wield the executive power under the presidency of the Governor General, who will represent the King of the Belgians until final independence is achieved. The council and the double chamber will work out with the Government in Brussels the definitive political form that the new nation is to assume.

This is the plan the Belgians have presented to the Congolese. The proposal seems to this observer eminently fair, reasonable and workable. The leading parties in Léopoldville Province, however, have rejected the whole package outright and have called for a boycott of the December elections. If they succeed in persuading or intimidating the bulk of the Bakongo to stay away from the polls, the result will be similar to a Federal election in the States boycotted by New York, California, Pennsylvania and Illinois. There is also the possibility that the Bakongo parties will attempt to hold independent elections. This could raise the specter of civil war in the Province, for Belgium has no intention of allowing the Balkanization of the Congo. The Governor of Léopoldville Province was not smiling when he told me that Belgium will not permit the unity of the Congo and the welfare of nine million people to be destroyed by the willfulness and ambition of three million Bakongo.

To her credit, Belgium has frankly acknowledged the inevitability of independence and is taking practical

FR. MCCLUSKEY, S.J., associate editor of this Review, sends this informed report from Africa, where he is now completing a three-month tour of troubled areas.

steps to put sovereignty into the hands of the Congolese. But the task has not been made any easier by the paternalistic policies pursued by Belgium until recently. Until 1954, when the Lovanium University was founded, there was no provision for higher education or professional training for the Congolese. In fact, until three years ago no Congolese could leave the country unless he was going abroad for seminary training. As a result there is not one—repeat, not one—Congolese doctor or lawyer anywhere in the Belgian Congo. Belgian officials lament that they cannot carry on a “dialog,” that their discussions with native leaders quickly fall from the level of reason. There are many highly intelligent Congolese politicians, but few have had the advantage of even a good high school education and none have had the experience of foreign travel. Little wonder if emotion rather than reason propels the current of Congolese politics.

The November rioting in Stanleyville was treated sensationally and stretched out of proportion in the foreign press. The riots there—I have heard the account of eyewitnesses—were engineered by one of the most talented and unscrupulous demagogues in all Africa, Patrice Lumumba. The wing of the MNC party (*Mouvement National Congolais*) headed by Mr. Lumumba is avowedly Marxist and blatantly antiwhite. The leftist leader deliberately provoked his own arrest, hoping thereby to receive the crown of political martyrdom, which in colonialist countries has thus far been the short cut to the prime ministership. Mr. Lumumba’s plan appears to have backfired. Except for his own group, the Congolese parties have raised no protest, and the disappointed politician remains silent, out of sight and nearly forgotten in a government cell.

#### A PAINFUL TRANSITION

None the less, there is much fear among the white community of the Congo. Talk at the clubs and at dinner parties invariably touches on such chilling topics as the most efficient caliber of gun, how to conceal ammunition from one’s native servants and the appropriate time to pack the women and children off to Europe. The January, 1959 riots were a profound shock, and the white community is still shaken. They cannot forget that for three days a frenzied mob wearing the face of hate burned, looted and destroyed every symbol of the white man and his bounty to the black in several sections of Léopoldville. Churches, schools, dispensaries, reading rooms and recreational centers—most of them under Catholic direction—bore the brunt of the popular fury. It was not the property loss that dismayed the white people. It was simply the discovery that such things could take place in their Belgian Congo!

At the bottom of much of the current trouble in the Congo is an economic malaise. For a decade beginning with 1947, the economy of the country had been rising by seven per cent each year. In 1957, however, for the first time the gross national product dropped by 1.5 per cent, and when the 1958 tabulation is complete, it is estimated that the drop for that year will be 4.5 per cent. Officials dare not think what the 1959 figure will

show, not only because of the continuing effects of the world recession but because in the wake of the January riots the flow of foreign capital into the Congo has abruptly halted. The 1960 budget, already drastically pared, will still show an estimated deficit of six billion Belgian francs or \$120 million. Commercial houses and trading posts are cutting back sharply on orders and inventory, for no one wants to risk losing a full warehouse to a rioter’s torch. This bankruptcy of confidence among investors has resulted in even greater unemployment. In Léopoldville alone there are over 30,000 Congolese out of work. Moreover, the high cost of living makes day-to-day existence a struggle for the majority of Congolese, workers whose monthly wage is only 1,000-1,200 francs (\$20-24). Though three years ago a new law provided family allowances for native workers, they are not yet covered by the unemployment compensation act, which provides only for white workers.

On the other hand, Belgium has reason to be proud of her social record in the Congo. Some 30 per cent of the budget each year is spent on housing, medicine and social needs. There are villages in Belgium which do not have the hospitals, schools and social centers that are to be found in almost every Congo village. The new *cité indigène* of Léopoldville with its thousands of comfortable modern homes has no equal in Africa. Yet a staggering amount remains to be done. Thousands of families are still packed in the squalor and misery of the old native quarters. Here is the tinder waiting a spark from the next demagog, who need only point to the opulence of the European quarters and promise his hungry listeners that when they get rid of the colonialists, the fine houses and the big cars can be theirs.

Several factors have tended to neutralize the influence of the Church in the Congo. The first is the colonialist taint. The Belgian Government penetrated the Congo by means of the hands and feet of Belgian missionaries. These dedicated men and women, not armed troops, pacified the natives and drew them into the sphere of Belgian civilization. The unsophisticated Congolese mind makes small distinction between the Government



territorial officer to whom he brought his property quarrels and the missionary from whom he got his medicine and his schooling. Today the officer and the priest are largely identified as agents of the hated colonial power.

A second factor is the fragile quality of the faith among the natives. There is generally a wonderful good will, even piety, among these people, but a shortage of mission personnel has made it impossible to give them a solid Christian formation. The missionaries are fully aware of this. When good people, however, have learned the catechism and plead for baptism, how can



they be refused? In the two vicariates of Kisantu and Kikwit—among the better developed areas—there are 40,000 new Christians annually. The terribly overworked priests find their load heavier each year. The missionaries are spread so thinly that now each priest is trying to care for an average of 10,000 faithful, most of whom live in hamlets of two or three families scattered over a vast area.

The situation is no better in the cities. In the parish of the Auxiliary Bishop of Léopoldville, Msgr. Joseph Malula, 2,300 births and hundreds of newcomers from the bush every year swell the total of his 40,000 parishioners. He has 2,500 boys and an equal number of girls in his bulging parish schools, but hundreds more roam the streets because there is no space for them. It is understandable, then, that most Congolese have only a tenuous grip on Catholicism. Two bishops in different parts of the country told me the same thing: their people are not at all ready for a test of their faith. As a result of last January's troubles in Léopoldville, Sunday Mass attendance in several dioceses has dropped 25 per cent and in the solidly native parishes of Léopoldville the drop is 62 per cent. Some of this is accounted for by fear of being seen in "the white man's church." It is a cause of deep concern among the hierarchy.

The third factor working against Christian influence here is the messianic and xenophobic character of the nationalism espoused by many of the Congolese, especially among the Bakongo people. Many of these latter are enthusiastic devotees of Kigangism, a mishmash of pagan superstition and parodies of the Christian faith. In essence, it teaches that Simon Kibango, a Salvation Army officer who died over thirty years ago, is the reincarnation of Jesus Christ. This black messiah was sent by God to redeem the black man (Christ died only for the whites) and to lead his people out of the bonds of slavery, i.e., political domination by the Belgians. The Jehovah's Witnesses, with their principle of non-obedience to civil authority, are the source of a similar politico-religious fanaticism that is rife among the Congolese.

#### COMMUNIST AGITATION?

A final item that must be included in any survey of the political realities in today's Belgian Congo is communism. There is always the easy temptation to cry communism when the social pot begins to boil over, as if this could explain everything. The officials and Church leaders to whom I put the question about the extent of Communist influence were frank in admitting that all the ingredients for a Communist coup are at hand in the Congo, but none of them put the principal blame for this year's troubles upon the Communists. These men agreed that the precarious state of the economy and the surge of African nationalism could by themselves account for the social unrest, even if there were no Communist mischief about.

On the other hand, there is tangible evidence that the Red hand is busily fanning the embers. In remote villages illiterate natives who have never been 20 miles from home are parroting phrases that could only have been put on their tongues. One catechist reported a

conversation with several old women during which they explained that, once the colonialist Belgians were driven out, the villagers would be able to welcome their true friends, "the People's Governments of China and Russia." It is also widely suspected that certain Belgian Socialists with steep Marxist leanings are active in native affairs. Communist organizers safely based across the Congo in Brazzaville slip in and out of Léopoldville. Working also in favor of communism is the natural disposition toward collectivism in the primitive social structure of the Congolese; for example, their tradition of tribal ownership. But even with all this stated, no one I conferred with, from the Governor General to the burgomaster of the most troubled native commune, claimed that there is an organized Communist movement in the Belgium Congo—at least up to the present.

How desperate is the situation, then? What of the future of the Church and the place of the white man in an independent Congo? Again opinions here are contradictory on both points. So far as the Church is concerned, she has many valuable achievements on her side. Five Congolese bishops and nearly 500 Congolese priests are eloquent testimony to her stand on race. Moreover, nearly all of the native leaders have passed through her schools. The legitimate aspirations of the Africans for political freedom and independence were defended in the last encyclical of the late Pope Pius XII. The joint pastoral of the bishops of the Congo and Ruanda-Urundi last August affirmed the right of the people to govern themselves.

Singly and collectively, then, Church authorities have hailed the forthcoming independence of the Congo, while warning of the new obligations that come with it. The Church has probably been too slow to adapt to changing conditions in the Belgian Congo. The missionaries are themselves the first ones to admit that they have treated the politically aroused urban Congolese as if he were still dwelling in the bush, that they have not devoted sufficient attention to the great problems of African urbanization and industrialization. But already the emphasis is changing, and a new breed of missionary is coming to complement the pioneering work of his predecessor.

Finally, neither does the white man seem to be in as terrifying a position as some garish press accounts would have it. There will in all probability be further outbursts of antiwhite, anticolonialist and antireligious feeling in the Congo during the period of transition. However, if the first steps toward independence come off this year without a serious hitch, foreign capital will again flow into the country. Once the economy has regained its vigor—and the Congo is immensely rich in natural resources—most of the social unrest should subside. In quieter times the Congolese should be able to remember that the white man has shared with him his language, his justice, his medicine, his crops, his skills and his God. The black man still needs the white, and the white man needs the black if the Congo is to find its greatness. Admittedly, this analysis is held together by "ifs" and "shoulds." In any event, 1960 will be a chapter division in the history of this land aborning.

## BOOKS

### The Pontiffs and the Ambassadors

VATICAN DIPLOMACY: A Study of Church and State on the International Plane

By Robert A. Graham, S.J. Princeton U. 442p. \$7.50

This study in papal diplomacy appears at a moment when confused and confusing comments on President Eisenhower's audience with Pope John XXIII once more have brought home to us the need of a clear understanding of the international status and role of the Holy See. Fr. Graham's book is ideally suited to meet this need. It should, thanks to his calm objectivity and common sense, impress non-Catholic no less strongly than Catholic readers. To be sure, the author hopes that the United States will soon join those other nations which hold that separation of Church and State does not preclude official diplomatic ties with the Holy See. However, this is a scholarly treatise rather than a passionate plea for a cause. It is at the same time an eminently readable book on a fascinating subject.

Fr. Graham admits that the institution of papal diplomacy is a source of bewilderment to modern man, for it seems to run counter to the separation of Church and State in domestic matters. Then too, papal diplomacy appears inconsistent with the secular character and legal structure of modern international society itself. Nor is the author ready to make diplomatic links between the Holy See and civil powers more plausible and palatable by explaining them in terms of the theory that it is the Pope as temporal ruler of the State of Vatican City, and not as spiritual sovereign of the Church, who sends and receives ambassadors. He shows, on the contrary, that the theory of the purely temporal basis of the Vatican's diplomatic status and activities does not even fit the historical facts of the period prior to 1870 when the Supreme Pontiff, being still in possession of large territories, was a civil ruler in every sense.

While readily conceding the difficulties the modern mind has in trying to comprehend the phenomenon of papal diplomacy, Fr. Graham rightly insists that it is less paradoxical and less inconsistent with current notions than one might at first think. In the first place,

it is commonly accepted today that no religious or theological connotations are necessarily involved in diplomatic dealings with the Pope. Proof of this is the steadily increasing number of diplomatic exchanges between the Holy See and non-Catholic, even non-Christian, countries. Nor has separation of Church and State made diplomatic contact with the Vatican less legitimate or necessary, as France early realized after having originally conceived of separation as implying absence of diplomatic relations as well. After all, separation of Church and State does not do away with the fact that, in the present state of world affairs, there exist certain areas of common interest, partly political and partly religious in character, on which negotiations through regular channels are unavoidable, to the advantage both of the Holy See and of secular governments. The author also points out that, in view of recent trends in the doctrine and practice of international law, the position of the Holy See as a so-called subject of international law is no longer as

anomalous as it might have been considered in the 19th century.

By explaining the nature and purposes of papal diplomacy, Fr. Graham hoped to contribute "to a clearer understanding of the general pattern of relations between Church and State as such, at least as far as the Catholic Church is concerned." In fact, for the benefit of the reader he dwells at great length on the internal aspects of that relationship. Chapters on papal sovereignty in canonical public law and in secular constitutional law contain an extensive discussion of the theories, forms and problems of Church-State relations on the national plane with a view to expounding their effects upon the Pope's standing in international law and diplomacy.

The general reader will be pleased with this volume's inductive and pragmatic approach. Before entering into theoretical considerations, the author first establishes some material facts. After having drawn the profile of present-day diplomacy, he surveys the historical origins and development of ecclesiastical diplomacy, including the creation of the Secretariat of State and the papal congregations insofar as their functions are related to diplomatic activities. A special chapter deals with the international-law aspects of papal diplomacy. The last part of the book

## WE ARE NOW CATHOLICS

"An outstanding contribution to the literature of conversion."

—SIR ARNOLD LUNN

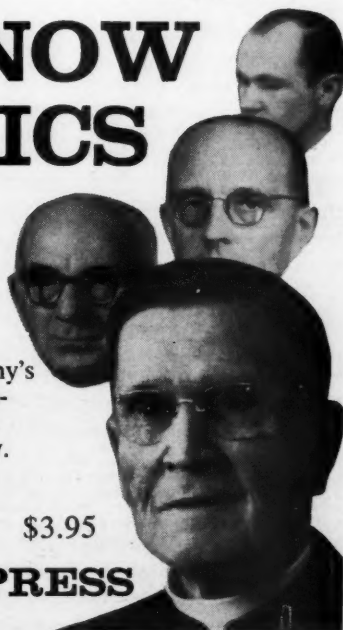
Edited by Karl Hardt, S.J.  
Introduction by Sylvester P. Theisen

Four apologies by former Lutheran ministers—Rudolf Goethe, Heinrich Schlier, Georg Klunder and Martin Giebner—who had been prominent in Germany's contemporary High Church Movement, similar in spirit to the Oxford Movement of the nineteenth century. Here are deep and thoughtful testimonies to the grace of God and to the claims of the Catholic Church.

\$3.95

THE NEWMAN PRESS

Westminster, Maryland





# AMERICA'S BOOK-LOG

## THE TEN BEST-SELLING BOOKS FOR DECEMBER

1. **THIS IS YOUR TOMORROW . . . AND TODAY** By M. Raymond, O.C.S.O. Bruce, \$3.95
2. **THE CATHOLIC MARRIAGE MANUAL** By George A. Kelly. Random House, \$4.95
3. **IT IS PAUL WHO WRITES** By Ronald Knox and Ronald Cox. Sheed & Ward, \$4.50
4. **THE DEVIL'S ADVOCATE** By Morris L. West. Morrow, \$3.95
5. **LIFE OF CHRIST** By Fulton J. Sheen. McGraw-Hill, \$6.50
6. **IMAGE OF AMERICA** By Raymond L. Bruckberger. Viking, \$4.50
7. **LAMPS OF LOVE** By Louis Colin, C.S.S.R. Newman, \$4.00
8. **A FAMILY ON WHEELS** By Maria Augusta Trapp with Ruth T. Murdoch. Lippincott, \$3.95
9. **THE CARDINAL STRITCH STORY** By Marie C. Buehrle. Bruce, \$3.95
10. **THE HIDDEN FACE** By Ida Friederike Goerres. Pantheon, \$4.95

The stores listed below report their best-selling books during the current month. Popularity is estimated both by the frequency with which a book is mentioned and by its relative position in each report. The point system, plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

AKRON, Grismer Brothers & Co., Inc., 272 S. High St.  
 BOSTON, Benziger Bros., Inc., 95 Summer St.  
 CHICAGO, The Thomas More Association, 210 W. Madison St.  
 CINCINNATI, Benziger Bros., Inc., 429 Main St.  
 CINCINNATI, Frederick Pustet Co., Inc., 210 E. Fourth St.  
 CLEVELAND, Catholic Book Store, 1789 E. 11th St.  
 CLEVELAND, William Taylor Son & Co., 630 Euclid Ave.  
 COLUMBUS, Cathedral Book Shop, 205 E. Broad St.  
 DALLAS, The Catholic Book Store, 1513 Elm St.  
 DENVER, James Clarke Church Goods House, 1633 Tremont Pl.  
 DETROIT, E. J. McDevitt Co., 1230 Washington Blvd.  
 DETROIT, Van Antwerp Catholic Library and Pamphlet Shop, 1232 Washington Blvd.  
 GRAND RAPIDS, McGough & Son Co., 40 Division Ave. S.  
 HARRISBURG, The Catholic Shop, 410 No. Third St.  
 HARTFORD, Catholic Library of Hartford, 125 Market St.  
 HOLYOKE, Catholic Lending Library and Bookshop, 301 East Armour Blvd.  
 KANSAS CITY, Mo., Catholic Community Bookshop, 301 East Armour Blvd.  
 LOS ANGELES, C. F. Horan Co., 120 W. 2nd St.  
 LOUISVILLE, Rogers Church Goods Co., 129 S. 4th  
 MANCHESTER, N. H. Book Bazaar, 410 Chestnut  
 MILWAUKEE, The Church Mart, 779 N. Water St.  
 MINNEAPOLIS, Catholic Gift Shop, 37 South 8th St.  
 MONTREAL, Alvernia Publishing Co., Box 1300, Station "O"  
 NASHVILLE, St. Mary's Book Store, 508 Deaderick St.  
 NEW BEDFORD, Keatings Book House, 562 County St.  
 NEW HAVEN, The Saint Thomas More Gift Shop, 1102 Chapel St.

NEW YORK, Ave Maria Shop, 11 Barclay St.  
 NEW YORK, Benziger Bros., Inc., 6-8 Barclay St.  
 NEW YORK, P. J. Kenedy & Sons, 12 Barclay St.  
 NEW YORK, Frederick Pustet Co., Inc., 14 Barclay St.  
 OKLAHOMA CITY, St. Thomas More Book Stall, 320 N. W. 2nd St.  
 OMAHA, Midwest Church Goods Co., Inc., 1216 Farnham St.  
 PHILADELPHIA, The Peter Reilly Co., 131 N. 13th St.  
 PITTSBURGH, Kirner's Catholic Book Store, 309 Market St.  
 PORTLAND, ORE., Catholic Book & Church Supply Co., 314 S. W. Washington St.  
 RICHMOND, Religious Goods Shop, 123 N. 8th St.  
 ROCHESTER, Trant's, Inc., 96 Clinton Ave., North St. Louis, B. Herder Book Co., 15-17 South Broadway.  
 ST. PAUL, The E. M. Lohmann Co., 413 Sibley St.  
 SAN FRANCISCO, The O'Connor Co., Inc., 349 Sutter St.  
 SCRANTON, Diocesan Guild Studios, 309 Wyoming Ave.  
 SEATTLE, The Kaufer Co., 1904 Fourth Ave.  
 SOUTH BEND, Aquinas Library and Book Shop, Inc., 110 E. La Salle Ave.  
 SPOKANE, De Sales Catholic Book Shop, 10 S. Wall St.  
 TOLEDO, John A. Reger Catholic Supply House, 712 Madison Ave.  
 VANCOUVER, B. C., Curley's Catholic Supplies, 563 Hamilton St.  
 WASHINGTON, D. C., William J. Gallery & Co., 718 11th St., N. W.  
 WESTMINSTER, Md., The Newman Bookshop.  
 WHEELING, Corcoran's Church Goods Co., 32 12th St.  
 WINNIPEG, MAN., F. J. Tonkin Co., Ltd., 103 Princess St.

discusses the Pontiff's diplomatic relations during World War I and II, U. S.-Vatican relations and papal diplomacy vis-à-vis Communist states.

It would be surprising indeed if the readers of this work agreed with the author on all points he has made in the analysis of so involved a subject as papal diplomacy. But this in no way detracts from the merits of the book. We are all indebted to the author for this "essay of clarification."

ERICH HULA

### Sinking Ship

**THE DECLINE OF AMERICAN COMMUNISM: A History of the Communist Party of the United States Since 1945**  
 By David A. Shannon. Harcourt, Brace, 425p. \$7.50

In this, the third volume of the Fund for the Republic series on Communism in American Life, Mr. Shannon describes the step-by-step erosion of the party from a postwar peak of some 80,000 members, strong enough to make Henry Wallace a force to be reckoned with in the Presidential campaign of 1948, down to a 1959 handful of the faithful—growing ever older, and seemingly faithful solely because through the years this is the only life they have ever known. An associate professor of history at the University of Wisconsin, the author documents so many follies and so many disasters strewn along the path of the party's recent history that one wonders how it survived as long as it did.

During our wartime alliance with the Soviet Union, Earl Browder led a party whose line was so pro-American that on many issues it was "to the right of

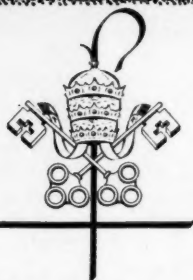
### Our Reviewers

ERICH HULA teaches political and social sciences at the New School for Social Research in New York.

THOMAS GLADWIN was (1952-53) an intelligence analyst with the Central Intelligence Agency.

many non-Communist liberals." But after V-E Day this line no longer served the interests of Moscow, and it fell to Jacques Duclos of the French party to issue the necessary criticism. By July, 1945, Browder had been removed from leadership and the party fell into its familiar lock step with Moscow. The new "hard" line at every turn ran precisely counter to the trends developing in postwar American society.





## VATICAN DIPLOMACY

by Robert Graham, S.J.

WHAT IS the Vatican's place in the modern world? How does it operate? How effective has its diplomacy been in the face of two World Wars and massive Communist opposition? Here is a long-awaited, thoughtful, and balanced appraisal of Vatican diplomacy from the 15th century to the present by the Associate Editor of *America*. \$7.50



Princeton  
University Press  
Princeton, New Jersey

## BROTHERS OF HOLY CROSS

NOTRE DAME, INDIANA

Serve God Through

- Teaching • Writing
- Social Work • Missions
- Clerical Work • Trades

For information write:

BROTHER EYMARD, C.S.C.

100 DUJARIE HALL NOTRE DAME, INDIANA

The famous shop  
for Catholic Books

## THE NEWMAN BOOKSHOP

Catholic books, Prayer books and Bibles—all languages. We can supply all books reviewed or advertised in *America*. Catalogs available.

For Mail Orders: Westminster, Md.  
226 N. Liberty Street—Baltimore 1, Md.  
901 Monroe St., NE—Washington 17, D. C.

To the hard line was added the abrasion of the Cold War; of Alger Hiss, Judith Coplon, the Rosenbergs, et al. (although Shannon sees no evidence that the postwar party made any real contribution to Soviet espionage); of Korea; of Khrushchev's anti-Stalin speech to the 20th Party Congress; of Hungary; and so on. After 1948 the party was so ineffective that the account becomes almost pathetic, and one wonders how its members had the courage to stay with their sinking ship.

This is, indeed, a crucial question, and one to which the author never really addresses himself. He observes that the "Communists could have decided to be American radicals rather than Russian weather vane. They could have decided to be Left rather than East." But they did not, and Mr. Shannon suggests no reason other than the isolation of party members from normal social contacts.

In a day when historians undertake on occasion to psychoanalyze protagonists long dead, it seems a shame that Mr. Shannon did not probe the motivations of the still living actors on this shabby stage. He talked at length with Earl Browder, but distills out of this only facts, not feelings. To arm ourselves for future battles we need to know why Communists do what they do, not just what they did. Factually this book will long be the definitive reference, but its usefulness unfortunately ends there. THOMAS GLADWIN

## FILMS

ON THE BEACH (*United Artists*) is Stanley Kramer's screen version of Nevil Shute's novelized predictions about the end of the world through atomic fallout. The film is scheduled to have an unprecedented simultaneous premiere in 18 world capitals on Dec. 17.

I don't doubt that in making the film producer-director Kramer felt strongly about the importance of alerting people to the perils of the nuclear arms race. I think, too, that the movie is sufficiently powerful and well-made to be provocative and thus, at least partially, to accomplish its purpose. Nevertheless, it suffers almost inevitably from the inability of human skill and imagination to measure up to its awful theme.

Shute's catastrophic prediction (echoed in John Paxton's screen play) is that in 1964 the chain reaction from a nuclear war will have destroyed life

## IDEAL CHRISTMAS BOOKS

### Women, Words, and Wisdom

By Solange Hertz

Witty and informal discussions of sanctity for the housewife. Solange Hertz describes her own struggle to unite the hectic activity of homemaking with contemplation. \$3.50

### Athlete of Christ St. Nicholas of Flue, 1417-1487

By Marie McSwigan

Full of warmth, colorful detail—and surprises, too—Miss McSwigan's work should help us to appreciate the powerful hold this holy personality has on the affections of the Swiss. \$3.25

### Catholic Reformer

By Paul H. Hallett

A life of St. Cajetan of Thiene, one of the most vibrant leaders of the Counter-Reformation. \$3.50

### The Battle and Brother Louis

By Louis Reile, S.M.

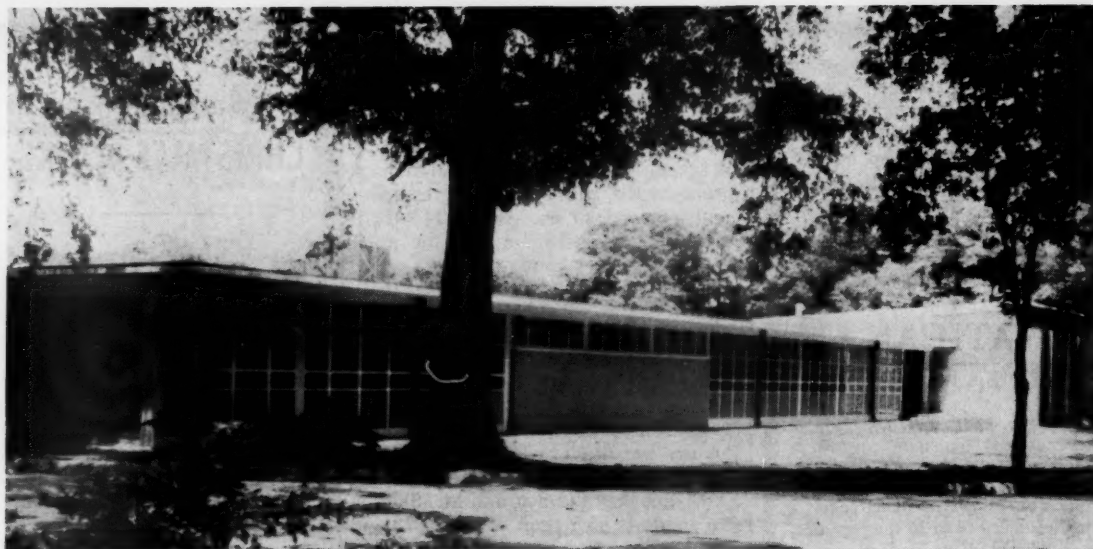
Foreword by Richard Cardinal Cushing.

The entire history of a religious vocation, recounting the joys, doubts, difficulties, and consolations of the life of an active Brother. \$3.25

Wherever good books are sold

## THE NEWMAN PRESS

WESTMINSTER, MARYLAND



Spring Hill's new air-conditioned Physics Building

## AMERICA'S JESUIT EDUCATION SERIES spotlights

Training in Physics and Chemistry at

# Spring Hill College

As a result of increased emphasis on space satellites, missiles, and the atoms for peace program, today's scientist is offered unlimited opportunities. Spring Hill College, the oldest college in Alabama, is proud to do its part in training tomorrow's leaders in the fields of chemistry and physics.

The Spring Hill Physics Department is housed in a modern, spacious, air-conditioned building which was just completed in June, 1959. Training is offered in nuclear physics, heat and thermodynamics, electronics, electricity and magnetism, optics, and many other fields vitally important to today's scientist. Only the latest equipment is used by the highly skilled instructors. The faculty is proud of the outstanding foundation it offers for students planning to attend graduate schools.

The College's Chemistry Department offers equal quality in its facilities and faculty. With a Spring Hill degree in chemistry you are prepared to become a professional chemist doing research, control or testing in government or industrial laboratories. You are prepared to enter graduate school for advanced study. The department is housed in a new, well-equipped chemistry building which features an air-conditioned student library. Organic chemistry, instrumental analysis, physiological chemistry and qualitative organic analysis are only a few of the many courses offered.

Spring Hill College's science degrees are respected throughout the nation. However, the college offers much more than scientific training. The 700-acre campus is alive with activities to develop future leaders. The mild climate offers year-round outdoor recreational opportunities. Dormitory facilities are available for men and women.

For 130 years students have left Spring Hill College with a respected degree. Will you be one of them in the future?

### KEY TO ABBREVIATIONS:

LAS Arts and Sciences	HS Home Study	RT Radio-TV
AE Adult Education	IR Industrial Relations	T Theatre
A Architecture	J Journalism	S Social Work
C Commerce	L Law	Sc Science
D Dentistry	MT Medical Technology	SF Sister Formation
DH Dental Hygiene	M Medicine	Sy Seismology Station
Ed Education	Mu Music	Sp Speech
E Engineering	N Nursing	AROTC Army
FS Foreign Service	P Pharmacy	NROTC Navy
G Graduate School	PT Physical Therapy	AFROTC Air Force

C-15

## JESUIT COLLEGES AND UNIVERSITIES

<b>ALABAMA</b>	<b>Departments</b>
Spring Hill College (Mobile).....	LAS-C-Ed-N-Sc-Sy-AROTC
<b>CALIFORNIA</b>	
Loyola University (Los Angeles).....	LAS-C-E-Ed-G-L-AFROTC
University of San Francisco.....	LAS-Sc-C-Ed-G-N-L-Sy-AROTC
University of Santa Clara.....	LAS-AE-C-E-Ed-G-L-Sc-Sy-AROTC
<b>COLORADO</b>	
Regis College (Denver).....	LAS-Sy
<b>CONNECTICUT</b>	
Fairfield University.....	LAS-G
<b>ILLINOIS</b>	
Loyola University (Chicago).....	LAS-AE-C-D-Ed-G-HS-IR-L-M-N-S-Sc-Sy-Sp-AROTC
<b>LOUISIANA</b>	
Loyola University (New Orleans).....	LAS-C-D-Ed-G-L-Mu-N-P-Sp-Sy-T-AROTC
<b>MARYLAND</b>	
Loyola College (Baltimore).....	LAS-G-AROTC
<b>MASSACHUSETTS</b>	
Boston College (Chestnut Hill).....	LAS-C-Ed-G-L-N-S-Sc-Sy-AROTC
Holy Cross College (Worcester).....	LAS-G-NROTC-AFROTC
<b>MICHIGAN</b>	
University of Detroit.....	LAS-A-C-D-E-G-IR-J-L-RT-Sc-Sp-T-AROTC-AFROTC
<b>MISSOURI</b>	
Rockhurst College (Kansas City).....	LAS-AE-C-IR-Sc
St. Louis University.....	LAS-C-D-E-Ed-G-L-M-N-S-Sc-Sp-Sy-AFROTC
<b>NEBRASKA</b>	
The Creighton University (Omaha).....	LAS-AE-C-D-Ed-G-IR-J-L-M-N-P-S-Sc-Sp-AROTC
<b>NEW JERSEY</b>	
St. Peter's College (Jersey City).....	LAS-AE-C-AROTC
<b>NEW YORK</b>	
Canisius College (Buffalo).....	LAS-C-Ed-G-Sc-Sy-AROTC
Fordham University (New York).....	LAS-AE-C-Ed-G-J-L-P-S-Sy-Sp-AROTC-AFROTC
Le Moyne College (Syracuse).....	LAS-C-IR
<b>OHIO</b>	
John Carroll University (Cleveland).....	LAS-C-G-Sy-AROTC
Xavier University (Cincinnati).....	LAS-AE-C-G-Sy-AROTC
<b>PENNSYLVANIA</b>	
St. Joseph's College (Philadelphia).....	LAS-AE-IR-Ed-Sc-AFROTC
University of Scranton.....	LAS-Ed-G-AROTC
<b>WASHINGTON</b>	
Gonzaga University (Spokane).....	LAS-C-Ed-G-J-L-Mu-N-Sy-AROTC
Seattle University.....	LAS-C-Ed-E-G-N-SF-AROTC
<b>WASHINGTON, D. C.</b>	
Georgetown University.....	LAS-C-D-FS-G-L-M-N-Sy-AROTC-AFROTC
<b>WEST VIRGINIA</b>	
Wheeling College.....	LAS
<b>WISCONSIN</b>	
Marquette University (Milwaukee).....	LAS-AE-C-D-DB-E-Ed-G-J-L-M-MT-N-PT-Sy-Sp-AROTC-NROTC

on most of the earth. The exception is Australia (where the picture was made), which, it is calculated, will be engulfed by atomic drift in five months.

To personalize the impending tragedy, the author focuses on a small group of interrelated characters: an American naval commander (Gregory Peck), who has brought his submerged submarine to temporary safety "down under"; a high-strung, hard-drinking Australian girl (Ava Gardner), who is supposed to arouse the commander from the delusion that his wife and children in America are still alive; a young Australian naval officer (Anthony Perkins), who is driven to desperate measures by solicitude for his wife (Donna Anderson) and baby; and an atomic scientist (Fred Astaire), who wears a mask of devil-may-care cynicism to cover his despair.

The thoughts and actions of these characters and a few others briefly sketched in are intended to represent in microcosm, on a realistic level, the attitude of the entire populace as the end draws closer. The situations are extremely apt and effective, e.g., the demonstration that men who have been subject to military discipline will continue to abide by it even when it has ceased to have any meaning or purpose.

The over-all weakness of the picture lies in the inadequacy of Shute's agnostic-humanist outlook on life (which Kramer presumably shares) to grapple with the subject matter. Quite possibly in the extremity outlined by the film a government would decide to distribute suicide pills. It is not possible, however, that this policy would stir up no controversy or protest. Again, a repentance rally under the auspices of the Salvation Army, briefly and neutrally photographed, seems a strange choice for the film's only acknowledgment that such things as God and religion exist—and I do not mean to belittle the Salvation Army by this observation.

Both the rally and the lethal tablets are, symbolically, the heart of the matter. The Salvation Army banner, reading, "Brother, there is still time," is addressed, not to the doomed last people on earth, but to the theatre audience. And the pills are a warning that the world is on the verge of committing suicide. That is what Shute and Kramer are trying to say, and they succeed well enough to administer a healthy fright. [L of D: A-III]

**POWER AMONG MEN** (*United Nations Film Services*). The destructive and constructive impulses of man are the themes of this feature-length color documentary which the United Nations

has released for commercial distribution on a nonprofit basis in the hope that it will reach more people. I hope it will. It is an exceedingly good documentary, beautifully photographed and intelligently conceived. It makes its points by demonstration and indirection rather than by preachment, and it forces its audience to think by scrupulously avoiding ready-made conclusions. It is also remarkable for an outlook on life—modest, clear-eyed and, above all, charitable—that reflects great credit on the film's makers and sponsors. [L of D: A-I and special commendation]

MOIRA WALSH

## THE WORD

*Grant, we beseech Thee, almighty God, that the new birth, in the flesh, of Thine only-begotten Son may bring freedom to us who groan under the yoke of sin's age-old slavery* (Prayer of the third Christmas Mass).

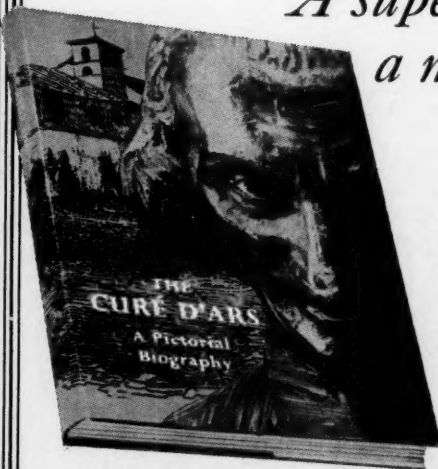
We may read in learned histories how some of the most ancient religions were

marked by this agreeable characteristic: the people and the god were on the very best of terms. The god, on his part, was tolerant; he was little demanding; he winked at, if he did not openly approve, the livelier human inclinations. As for the worshipers, they were much at ease. They and their god understood one another. There was no tension, no sense of guilt; all was well in whatever heaven there might be and on the undeniable, gross earth.

The picture is attractive; it makes one thoughtful. Indeed, it might be more desirable all round if there were no guilt. But suppose there is guilt—not guilt in fancy but guilt in fact? Is the god more godly, is divinity really divine according as the supreme being connives at human misbehavior, or as he forbids it and yet forgives it? Which is better and holier, the cynical tolerance of some anthropomorphic, philanthropic deity, or the kindness of God, our Saviour. . . His great love for man?

It would indeed be pleasant if man, created by God, had never turned away from God. But man, created by God and owing all to God, did turn away from Him. The noble Chesterton was right when he said that no doctrine is more evident than that of the Fall;

*"A superb album...  
a noble tribute  
to a man."*



A desk-side pilgrimage . . . filled with keen observations and lively anecdotes. The Curé d'Ars speaks at his centennial to the declining half of the 20th century . . . Don't miss his story."

— JOHN LA FARGE,  
*America*

## the CURÉ d'ARS

A PICTORIAL BIOGRAPHY

By Rt. Rev. René Fourrey, Bishop of Belley  
Introduction by His Eminence, Cardinal Gerlier, Archbishop of Lyons  
\$10.00, now at your bookstore • P. J. KENEDY & SONS



## AMONG OUR SATISFIED CUSTOMERS ARE:

Augustinian Fathers  
Benedictine Fathers  
Carmelite Fathers  
Christophers  
Dominican Fathers  
Franciscan Fathers  
Holy Cross Fathers  
Jesuit Fathers  
La Salette Fathers  
Marist Fathers  
Maryknoll Fathers  
Missionaries of  
Ss. Peter & Paul  
Oblate Fathers  
Salesian Fathers  
Society of African  
Missions  
Stigmatine Fathers

Brothers of St. John  
Xaverian Brothers  
Society for Aid to Lepers  
Blessed Sacrament Sisters  
Bon Secours Sisters  
Carmelite Sisters  
Daughters of Charity  
Dominican Sisters  
Grey Nuns  
Marist Missionary Sisters  
Medical Missionaries of  
Mary  
Sisters of the Assumption  
Sisters of Mercy  
Sisters of Notre Dame  
Sisters of St. Joseph  
Trappistines  
White Sisters

Whenever you need printing, kindly contact

## Sullivan Bros., Printers

MAIN OFFICE AND PLANT, 93 BRIDGE ST.

LOWELL, MASS.—TEL. GL. 8-6333

Auxiliary plants: Boston, Oceanport, N. J., Pawtucket, R. I.

## College of Saint Teresa

Winona, Minnesota

*A Catholic Liberal Arts College for Women*

*Conducted by*

SISTERS OF SAINT FRANCIS  
CONGREGATION OF OUR LADY OF LOURDES  
ROCHESTER, MINNESOTA

Early Registration is Advisable

For full information address: Director of Admissions

it is so obvious that something is wrong with mankind. If the fall of man from an original and better state were not revealed, we would have to invent an equivalent notion in order to make any sense of what we see and hear all about us and steadily experience within us.

Yet God our Lord, who was so shabbily and criminally thrust aside by man, did not destroy the disappointing creature He had made. Man sinned. God was offended. God forgave.

Can we be sure of God's forgiveness? Oh, yes. The living proof is here, look you, here in the manger. There is nothing to fear, now. St. Paul encourages us: *Let us enjoy peace with God through our Lord Jesus Christ.*

Why has almighty God dealt so gently with us? Why has He been so easy toward us when He might justly have been so stern? How is it that *propter nos et propter nostram salutem* (on account of us and on account of our salvation) the Lord God is now become a tiny baby, resting on straw in a poor hut?

It is because of the kindness of God . . . His great love for man. We will never get to the bottom of those amazed and amazing words of St. John: *God so loved the world, that He gave up His only-begotten Son, so that those who believe in Him may not perish, but have eternal life.* The final mystery of all is neither the Trinity nor the problem of evil nor grace nor heaven nor hell. What is really difficult to understand is this truth: God loves us.

God's love for us is pure love, not the maudlin, witless sentimentality that, with us, masquerades as love. Almighty God could not and would not step down, in any sense, to the base level of our self-degradation and thus become a party to all the human sordidness that insults and denies what is God's first attribute, His holiness. The whole bent and trend of God's love is precisely to lift us from our animality to a share in His surpassing holiness. Because He does truly love us, God our Lord will not connive at what is worst in us and worst for us. He will exalt and almost deify—if we will have it so—what is best in us and best for us.

Yet, God's love did show itself in a strange, humble, unbelievably tender way. He did, in the purest sense, step down to our level. Look at Him, there in the manger. Did someone say something about God and man being on good and friendly terms? Why, we are on the best of terms. God has become one of us.

VINCENT P. MCCORRY, S.J.

wrong  
from  
are not  
ent an  
ke any  
ar all  
within

as so  
ide by  
inting  
inned.

eness?  
e, look  
s noth-  
urages  
God

alt so  
een so  
justly  
it that  
*salutem*  
of our  
ecome  
a poor

of God  
e will  
mazed  
a: God  
ave up  
those  
perish,  
mystery  
nor the  
heaven  
to un-  
s us.

ve, not  
entality  
ve. Al-  
uld not  
ne base  
d thus  
sordid-  
what is  
ss. The  
love is  
imality  
oliness.

God our  
s worst  
ll exalt  
have it  
for us  
elf in a  
tender  
se, step  
a, then  
y some-  
eing on  
hy, we  
has be

ARRY, 24  
3, 1901